The Missionary Herald

At Home And Abroad

April 1946

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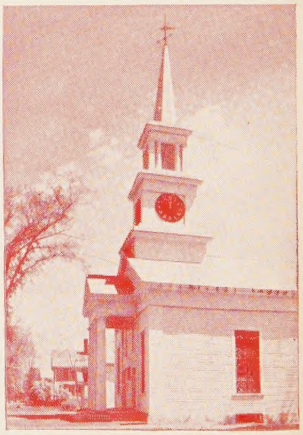

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THE MISSIONARY HERALD

AT HOME AND ABROAD

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Editor: ANDREW VANCE MCCRACKEN

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COVER BY MORGAN DENNIS

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Our Colleges

HARRY THOMAS STOCK

The pioneers of our churches established colleges and universities with each forward movement of the shifting American frontier. So it is that across our country there stretches a chain of colleges of Congregational Christian origin, fifteen of which are now known as Congregational Christian church-related colleges.

This issue of *The Missionary Herald* interprets the function and work of these colleges. Most of the articles are written by presidents of such institutions. Like Congregational Christian churches, these colleges are autonomous, and like the churches of our order they serve and are served by the wider Fellowship. Without exception their presidents are Christian men who are eager to give distinctive significance to the designation, "a church-related college."

The typical church-related college is a relatively small liberal arts college founded by Christian ministers and laymen. The great state universities and vocational and professional schools enroll students by the thousands. Municipal universities and junior colleges have sprung up. Yet in all parts of the nation, in cities and villages, are to be found the small liberal arts colleges, established by Christians, nurtured by our churches and affiliated with a denomination or with several branches of Protestantism.

The fifteen institutions listed at the right now constitute our Congregational Christian College Council. The general purpose of this new organization is "to further the effectiveness of service to the churches by their colleges, and to promote a heightened degree of understanding, counsel and sustaining support toward the colleges within the general organization of the churches."

These are the colleges which have accepted the invitation of our Board of Home Missions to reaffirm their historical

BELO
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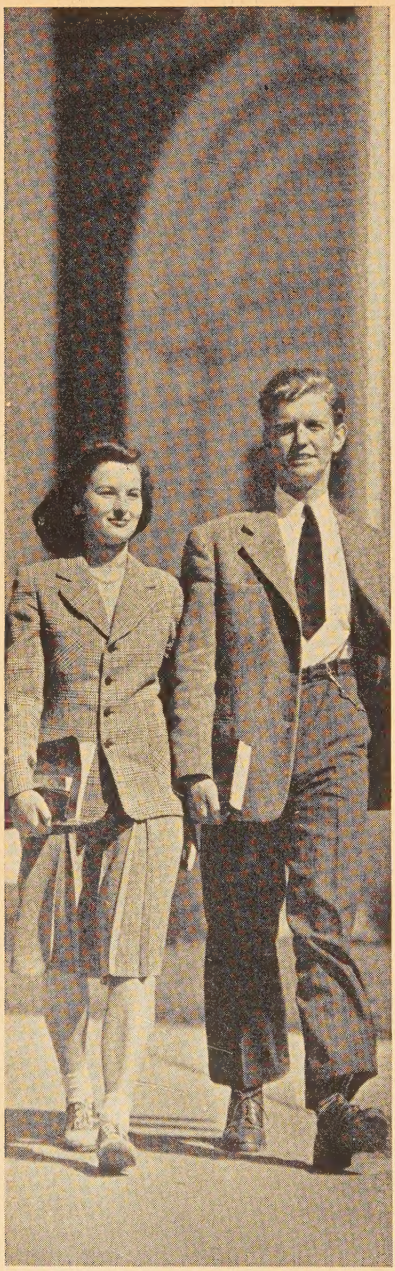

denominational relationship by affiliating themselves with our Division of Christian Education. Such association expresses a "forthright and wholehearted coöperation with and participation in the whole life of the denomination." The colleges and the Board of Christian Education have agreed upon a statement of policy whereby Congregational Christian church-related colleges will seek "to make the total experience of the student a Christian experience." The presidents are concerned that men and women who actively foster the Christian faith shall be members of their boards of trustees and their teaching staffs. It is the common purpose to maintain the high academic standards established by the recognized accrediting agencies.

These are our colleges. They are indispensable resources in the education of our Christian leadership. They deserve the interest, the prayers and the support of our churches. They are commended to our high school young people who are making plans for their future education.

BELOIT COLLEGE, BELOIT, WIS.
CARLETON COLLEGE, NORTHFIELD, MINN.
DEFIANCE COLLEGE, DEFIANCE, OHIO
DOANE COLLEGE, CRETE, NEB.
DRURY COLLEGE, SPRINGFIELD, MO.
ELON COLLEGE, ELON COLLEGE, N. C.
GRINNELL COLLEGE, GRINNELL, IOWA
ILLINOIS COLLEGE, JACKSONVILLE, ILL.
KNOX COLLEGE, GALESBURG, ILL.
MARIETTA COLLEGE, MARIETTA, OHIO
OLIVET COLLEGE, OLIVET, MICH.
PACIFIC UNIVERSITY, FOREST GROVE, ORE.
PIEDMONT COLLEGE, DEMOREST, GA.
SCHAUFFLER COLLEGE, CLEVELAND, OHIO
YANKTON COLLEGE, YANKTON, S. D.

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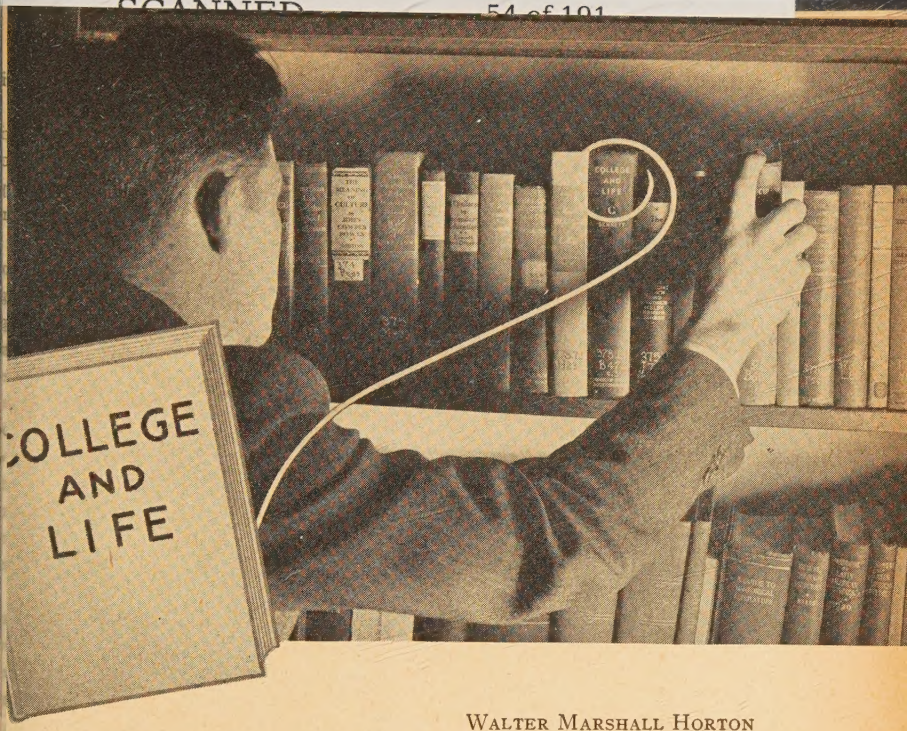


WALTER MARSHALL HORTON

'HE obvious fact about our world is that it is in pieces and needs to reconstructed.

The less obvious but equally disbing fact about education—to ich we so often pin our hopes of venting another world catastrophe s that it, too, is in pieces, and st be reconstructed before it can ctually help to reconstruct the ·ld.

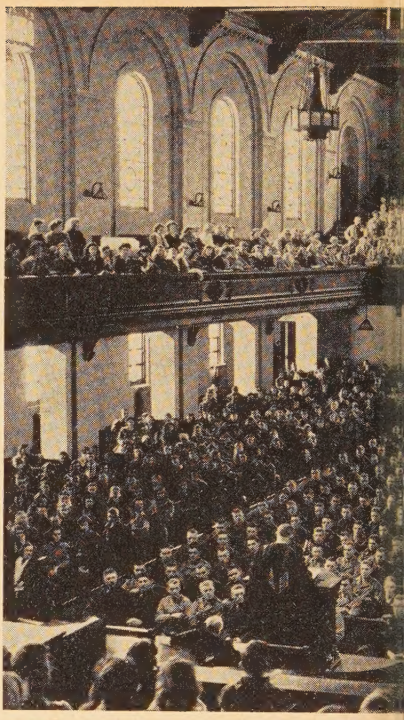
The fundamental reason why our ·ld is in pieces is that it no longer any controlling body of ends and anings, for the sake of which life ived and in terms of which all ivities are judged. When it was ır that man had a chief end, "to rify God and enjoy him forever," t chief end acted (though always erfectly) as the hub of the wheel civilization. From that hub iated a whole set of controlling moral values, ends and meanings (the spokes of the wheel) to which all matters of ways and means (the rim of the wheel) could be duly subordinated. What shall it profit a social order if it gains a whole world of accessory ways and means and loses its chief end?

That, in a nutshell, is what has happened. Our civilization has fractured its religious hub and its moral spokes and is trying to run on its mechanical rim—which under the circumstances inevitably cracks up and goes to pieces.

In such a world, the main purpose of education must be to restore to the cultured leaders of our society such a sense of the enduring values, meanings and ends of life as may enable them to judge the defects of our disintegrated culture, avoid these defects in our personal living and fight

to overcome them in the social order, relying for strength and hope upon the inspiration of communion with the divine center and source of those same values and meanings and ends in terms of which they judge.

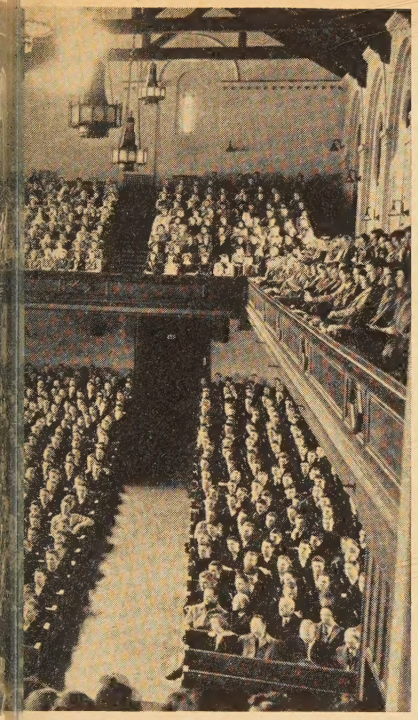
How is such a purpose to be carried out in practice? It must be acknowledged that to give more of the same type of education which has lately prevailed in American schools and colleges would be to defeat this very purpose. Most of the educational reports issuing recently from Harvard, Yale, Princeton and other universities agree in the diagnosis that American education has been too fragmentary, too specialistic, too deficient in general ideas and ideals, too biased in favor of the ways and means as against the ends and meanings of life, to give much help in the task of pulling civilization together. Young people have been coming to the end of their college course with their minds in a state of miscellany—loaded with ivory, apes and peacocks and all sorts of intellectual cargo, but



The chapel service is an integral part of

with only the faintest notion of what it all "adds up to."

Having taught a "philosophy of life" course for the past twenty years in a better-than-average liberal arts college, with a pretty well integrated curriculum and a strong unifying religious tradition, I can testify that even under these unusually favorable conditions, some upperclassmen approach the end of college with their minds in a muddle. Their life purposes are confused and the whole realm of values, meanings and ends is so shadowy to them that the issue of complete moral relativism—no real difference between good and bad, right and wrong, no enduring values of any sort—keeps coming up like a Wagnerian *leitmotiv*.



ram of all of our church-related colleges

There is much to be learned from ie experiments our leading univer- ties are trying in the endeavor to vercome this disastrous tendency. arvard has set up a new board of General Education" almost mounting to a new department, nd having six out of the sixteen ourses required of all undergrad- ates. Basic to all those six courses e three general courses required all: a general course in natural ience, one in social science (where comprehensive study of modern estern civilization is made) and, bove all, the one in the humanities, here "great texts of literature" are udied, including Homer, the Greek agedians, the Bible, Dante, Shakes- eare, Milton and Tolstoy. The strong emphasis here lies on a restored knowledge of the classics of the great tradition, somewhat as in the "Great Books" curriculum at St. John's.

At Yale, several alternative curricula are to be tested, but important new experiments include the building of a strong department of religion and the use of philosophy to show the integrated meaning and bearing of the natural and social sciences for life as a whole. At Princeton, the departments of history, philosophy and religion are to be treated as the three great integrating departments, through whose aid the interrelation and bearing of all other studies are to be grasped. Integration, interpretation, evaluation, appreciation of life's basic meanings, are the emphases that run through all these experiments.

Since Harvard, Yale and Princeton have all gone out on the same limb, Dr. Robert Hutchins of the University of Chicago is no longer dangling on the end of that limb in precarious isolation. He is now sitting on that

common limb with unaccustomed sedateness, cheek by jowl with Conant, Seymour and Dodds, smiling at his faculty with an almost respectable air. Now that other universities are following his lead in a more modest way, it is easy to see that his appeal to the philosophy and theology of St. Thomas Aquinas as affording a principle for the reorganization of the university was not so dangerously reactionary after all. His sin was to be about ten years ahead of his time. A good Congregationalist by training, he never had the remotest intention of propagating a mediaeval authoritarianism against which he would have been the first to revolt. What he saw, quite correctly, in St. Thomas, was a great synthesis and interpretation of the meaning of all human knowledge, which needs to be attempted again under modern conditions, if modern civilization is not to fall completely to pieces or blow itself up with its own misapplied physical science. He saw, moreover, that theology was still rightfully queen of the sciences, not because of pride but because of the supremely important subject matter with which it is concerned; he therefore proposes to reintegrate the Federated Theological Faculties with the University in such a way as eventually to relate all university studies to all philosophical and religious truths through which alone is there any ultimate coherence and *universitas* in our whole body of knowledge. It looks now as though this great end might be measurably approached in Chicago by peaceful, democratic agreement, without authoritarian coercion of any sort.

It is obvious from this number of *The Missionary Herald* that the administrations and faculties of our church-related colleges are noting these trends with due consideration. There has been a tendency toward increasing secularism in our Christian colleges which some deeply religious leaders have been inclined to take fatalistically, as though the well-known drift toward abandoning the religious aims of the founders simply would take place, and it was no use trying to check it. The fact is, the drift is now quite in the opposite direction—toward the recognition of eternal values, religious truths and the centrality of the Christian tradition. It would have been comic (if it had not been tragic) for the Christian colleges to go secular just at the moment when the secular universities were going Christian! For the sake of our shattered world, that must not happen! And in the church-related colleges mentioned in this special number of *The Missionary Herald*, it is not going to happen.

Dr. Horton is Professor of Philosophy Christianity and Christian Ethics at Oberlin Graduate School of Theology.

Illustrations from Defiance College and Oberlin College.

OBSERVE COLLEGE SUNDAY—MAY 5

Observe College Day in your church on Sunday, May 5th. Secure a member of the faculty of one of our church-related colleges to speak at your Sunday morning service. Arrange a young people's program with a recent church-related college graduate as speaker. Write to the address below for information on our church-related colleges.

Division of Christian Education
14 Beacon St., Boston 8, Mass.

BRYANT DRAKE

OUR church-related colleges, and church-related colleges everywhere, are bulwarks against complete surrender to secularism in education—and life!

Religion is necessary if peace and justice are to be enjoyed by the whole world. Secular higher education has assumed that science, aesthetics and knowledge are enough, and

that if religion is included in the curriculum it should be treated with complete objectivity, and that any attempt to indoctrinate is unscientific and therefore out of place in an educational institution.

Religion in itself has not been opposed in most cases, but it has been carried on alongside and outside the campus; it has not been trusted as an essential part of education. Carried to extreme, this secularism resulted in the condition found in Germany, which, incidentally, had more trained scientists than any other nation prior to World War II. In fact, this attitude has had tremendous influence here in America, for a very large portion of college and university graduates have been educated away from interest in the church, and look upon it as an old fogey institution. Whatever religion these graduates have is of an esoteric variety and highly individualistic or concerned only with social reform. Consequently the influence of the church has waned, because it lacks the essential intellectual leadership.

On the positive side, our church-related colleges have some very significant educational advantages. Academically they have their peculiar strength in spite of the fact that in most cases they lack adequate financial resources. Their splendid traditions and the consecration of faculty members result in a conscientious concern for individual students that is worth millions in endowment. Most of them are residence colleges with only a few hundred students; such a situation in which the college can exert its influence twenty-four hours a day under controlled conditions is unsurpassed in educational possibilities.

Our church-related colleges offer Christian liberal education in distinction to vocational education found elsewhere. They are schools of quality, and most of them have for many years had the highest regional and

national accreditation. One of their most distinctive features is personalized education, for their point of view is that of concern for each individual student. He is treated as a personality whose educational and other needs must be handled individually. The high percentage of our church-related college graduates who attain distinction, and their conspicuous success in graduate schools in competition with graduates of other institutions attest to the advantages of personalized education.

Another significant point is the social life found in our church-related colleges. Education is not what one learns in classrooms, laboratories and libraries alone, but it is also a community project, so that the student who lives in a dingy rooming house or a crowded fraternity loses something found in a well-run dormitory.

In most of our church-related colleges, everyone lives in common dormitories and eats in common dining rooms. Parties are all-school affairs, and thus there is a minimum of social distinction. Usually there is a daily after-dinner informal gathering in the social center for dancing, cards, music and conversation—a sort of family gathering before going to rooms for study. This democracy extends everywhere; a student knows everyone in college at least by sight, speaks to him on the campus and feels a certain kinship.

Another aspect of the social situation is the "amateur spirit." If an institution is very large, its teams, its debaters or representatives in any activity tend to become professional. The community attitude becomes one of expecting only those with professional ability to participate. This is not true in our church-related colleges. Anyone can go out for anything, is applauded for doing so, and is usually rewarded by opportunity to participate. This amateur spirit extends into the arts and academic subjects, for it is assumed that everyone will want to know something about all of them. Thus most students become liberally educated in the sense that they participate in musical organizations, write for the school paper and belong to departmental organizations.

The moral and religious life of the church-related college student depends upon himself, of course, but his college sets a pattern, clearly outlined as his example. He certainly does not have freedom to live as he pleases; intellectually, he is more free, but morally he is less free.

When it comes to religious freedom, there is probably no place where he is more free than in one of our church-related colleges. Honest conviction is respected there, but at the same time there is definite religious indoctrination of the Congregational Christian variety. Religion is an important, integral part of the educative process. The student is exposed to the influences of chapel and college religious tradition; he is offered leadership by the persons responsible for directing religious activities; and he is in a college community that assumes that many bright young men will want to enter the ministry.

Finally, our church-related colleges are significant because they are the tangible evidence of courageous dreams and great hopes of founders and donors and consecrated teachers. Never were such dreams more important and such hopes more necessary than in the world of 1946.

Dr. Drake is President of Doane College in Crete, Nebraska.

Inserts in the illustration on page 9 from Ewing Galloway and Philip Gendreau. Illustrations on pages 9, 10 and 11 are by courtesy of Drury College, Grinnell College.

President James F. Findlay discusses student-centered education

The PERSONALIZED EDUCATION

A GOOD liberal arts college is an institution in which the teaching function—not research—is at the center of its activities.

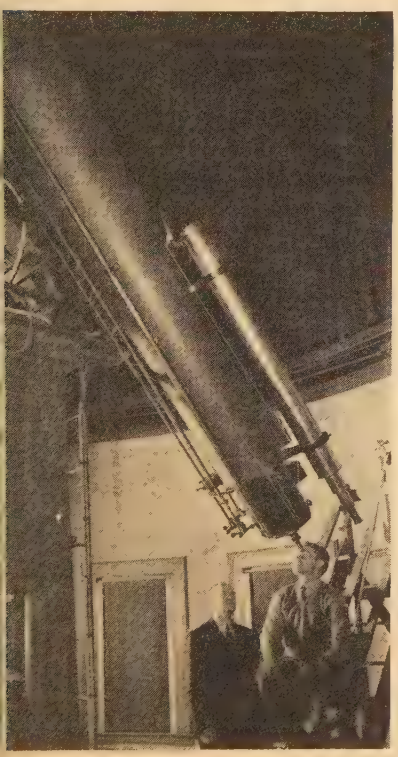
Good counseling is also good teaching. Therefore, it is not surprising that the Congregational Christian-related colleges are exponents of the personnel point of view. They believe that the "whole" student should be involved in the educational process, not just his mind alone. They believe that what goes on in the classroom and the laboratory is not all of education. The impact of extra-curricular life, the impingement of the morale of the dormitory and the influence of faculty and administration through direct personal acquaintance—all are part of the educational process.

So it is that these colleges, whose roots rest in Congregational origins, are very much concerned with effective teaching—teaching not only inside the formal curriculum but outside of it as well. They are giving careful attention to the wise use of student participation in out-of-class responsibilities, to the building of such traits of character in students as dependability, resourcefulness and maturity of purpose, and to the understanding and solution of individual student problems. The instrument of successful guidance is a friendly counselor and in the training of such counselors our Congregational Christian church-related colleges are rapidly becoming specialists.

The very nature of these colleges

nakes them an effective laboratory or experimentation in and development of the personalized approach o the individual student. For years ne small college has emphasized the act that on its campus there exists n unusual opportunity for each aculty member to know intimately ne men and women who are his tudents. As a rule, the classes are nall, students are not only known y name, but what is more impornt, they are personalities to the structor. Counseling is three parts ctive understanding, one part willgness to serve as a foil for student scussions, and one part possession

Carleton College student reaches for the ars in the college's Goodsell Observatory



of resources for meeting youth's problems.

This commitment to the personnel point of view by these colleges has not come without self-analysis and careful consideration. Those colleges which have made the largest contribution to the practical work in this field have only been able to do so because they have been determined to translate general assumptions into reality through the hard work of deliberate experimentation.

The prospective college student or his parent can gain some valuable insights into whether or not a college is personalizing its educational program by reading carefully the stated aims and objectives of the institution. Usually they can be found fully set forth in the college catalogue. Time was when these official purposes were couched in terms of glittering generalities and these generalities, because they were abstract nothings, seldom found themselves transferred into the actual life of the college.

Our church-related colleges have carefully studied their educational goals, their student materials and their proper place in the regions where they find themselves. And these studies have been reflected in new statements of purpose which read like an intelligent blueprint for the construction of an educational program of significance and distinction.

Not all the details of the many plans to personalize the student's education can be summarized here, but there are main points common to most of them which will be well to catalogue. In the first place, none of these church-related colleges now believe in the assembly-line method of educating their various student bodies. Instead, the present emphasis is laid upon knowing what it is that makes each separate student a distinct personality—and then seeking to fit the educational process to the student's needs.

Various instruments are utilized. Even before the student appears for enrollment, the college seeks to become as fully informed as possible about his mental ability, his personal interests, his special aptitudes and the environment from which he comes. This is the reason why our colleges make such liberal use of application blanks and questionnaires. When the student comes to the campus, the first days of his matriculation are liberally filled with time given to objective tests. The purpose of these tests is to secure as complete first-hand information as possible about the student's capabilities. And then the student reaches his counselor, in whose hand rests all this information about the counselee. It is the business of the counselor to be the student's mentor and guide. A good counselor is a good listener. In addition, he does not prescribe—he explores and guides. And finally, his main business is to stimulate the student to the fullest possible exertion in participating in his own growth and development. A good counselor is an artist whose best handiwork is the student who meets academic difficulties successfully, adjusts his personal problems effectively and emerges at Commencement with an integrated view of life.

Drury College, in particular, has a threefold program for pursuing this aim. In 1941 its faculty established what has come to be known as the "Drury Plan of Individualized Education." Its major features are (1) the discovery of each student's interests through a thoroughgoing counseling program; (2) the adaptation of the curriculum to these interests through the counselor as guide; (3) the provision of a vocational "try-out experience" in a job related to the student's field of concentration.

The curriculum emphasizes flexi-

Elon College keeps in step with the times with an aeronautics course for its veterans

A visiting artist gives a demonstration for students in the Common Room at Knox

ility. If the student at Drury cannot pass a proficiency test in English, his subject is required. All other courses are open to the student's choice, based upon careful selection under guidance from his counselor or major advisor. To encourage "individualized education" qualified students are permitted to carry on independent study, take examinations for credit in any subject matter in which they have prepared themselves by syllabi or other methods, or register for "honors work." The objective is to encourage the student to progress at his own pace and to aid him in selecting a choice of studies centered about his interests and life.

The try-out experience seeks to provide the Drury student with opportunity to put into practice by means of a job with a business or industrial concern, the learning of the classroom. It is expected that his work will materially assist him in crystallizing his vocational plan.

Finally, undergirding all this is the firm belief that our Congregational Christian church-related colleges have a unique ethic at the heart of the whole process. This is why the college chapel continues to be an important part of the educational program. It is also the reason why departments of Bible are found on these campuses. It is the reason why college presidents, in filling vacancies on their faculties, not only seek professors who are competent in their special subject fields but who are also actively Christian in their personal lives. Find a college in which the Christian ethic undergirds its educational philosophy, and there will be an institution in which the individualizing of education is likely to be at its best, with students and teachers learning and growing together.

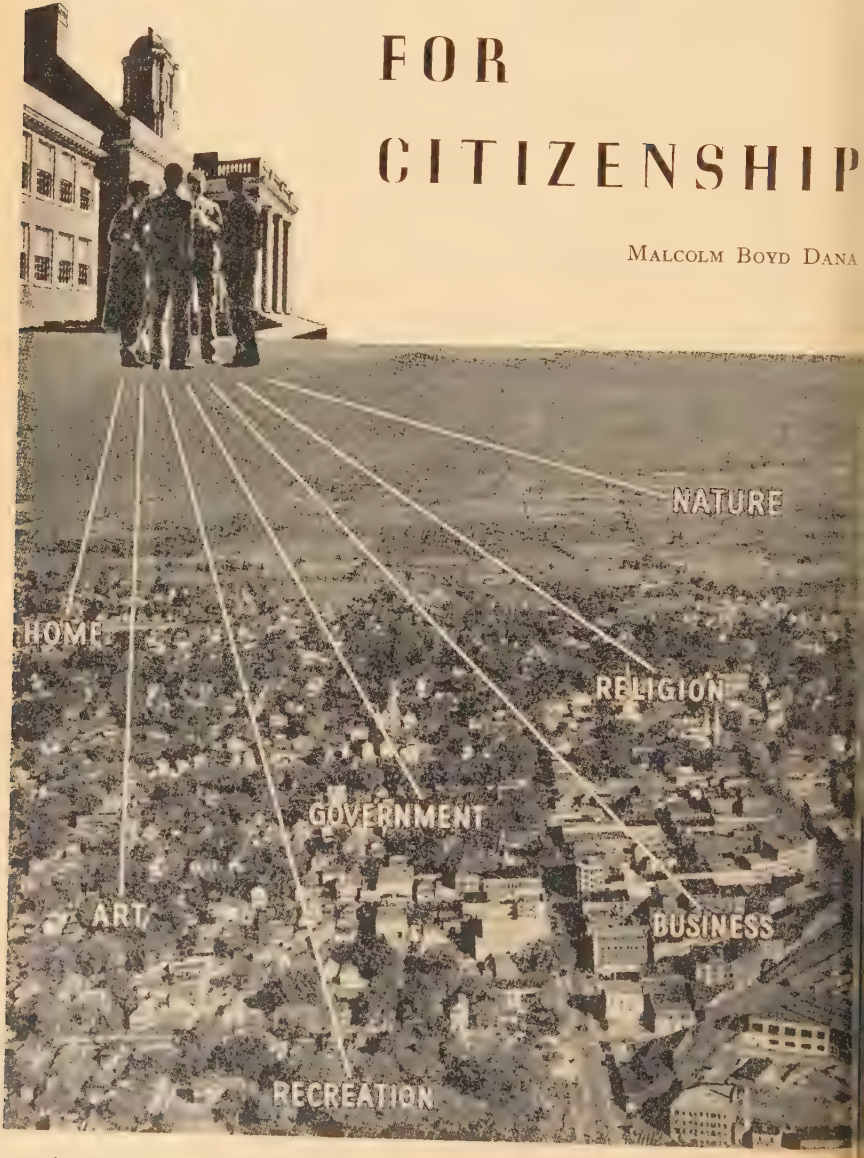
Individual guidance, as given at Olivet College, marks "personalized education"

Pacific University has achieved the proper balance between the sciences and the arts

Dr. Findlay is President of Drury College, Springfield, Missouri.

TAILORED TRAINING FOR CITIZENSHIP

MALCOLM BOYD DANA



THE brilliant and awesome desert spectacle that ushered in the tomic Age not only highlighted the ew Mexico mountains, but it also ividly revealed the necessity for a ew orientation and a new and dif- rent emphasis within our educa- onal process.

It is imperative that atomic energy e controlled only by people free from atred and prejudice, from selfish- ess and greed, people whose every ction and reaction is invariably cially constructive.

The church-related college, in re- cepting this old, but now terrifying sponsibility, recognizes that not ly does the modern situation re- uire Christian education, but also at there can be no education that not Christian. That is, if by ducation we mean that process hich facilitates personal growth d social development, it is easily monstrated that such results are rectly proportional to the extent which the principles of human ll-being are made effective. These inciples, cosmic in their nature d constituting the will of God man, are nowhere stated more early than in the Sermon on the ount, nor demonstrated more fully an in the life of Jesus.

sic, aeronautics and radio are campus ac- ties which may point the way to a career

Growth in Christian leadership thus being the *raison d'etre* of the Christian college, two other considerations are basic: the program is tailored and it is functional. If growth is to ensue, it is essential that the nature and scope of the student's program be determined by his needs and interests. The heart of learning and development is not intellectual regurgitation, but successful and continuous application of classroom theory in solving specific personal and social problems.

Thus the attention of the church-related college is focused on the contemporary world. The student studies at first hand the problems of human relations—their nature, their history and their solution. He is led to realize that while we have succeeded technologically we have failed sociologically. He awakens to the fact that whatever he does vocationally, his fundamental responsibility as a person is to devote himself to the creation of a more Christian civilization. Consequently, work in his field of interest includes not only theoretical study and discussion, but it also leads into direct action where the test of the student's ability is in terms of what actually happens in a given situation. For example, a group of students spend the summer working in tension areas of Detroit. Others develop a community-wide recreation program. Still others devote their energies to the religious work of the local church.

The curriculum of the church-related college has two other emphases. In studying the human being as a dynamic unity, the student analyzes modes of human behavior, thereby making the discovery that each course of action produces a certain type of personal and social consequence; that this cause and effect relationship stated succinctly and positively constitutes a scientific valuation of one or more Christian principles.

The college itself provides an experience in Christian democracy. To this end, both faculty and students are so recruited that the campus becomes interracial, inter-faith, intersectional and international. Thus a deliberate effort is made to assemble and resolve the same type of conflict that are encountered in the body politic. A student living in such an atmosphere knows on the basis of his own participation in campus life that the dream of world brotherhood can be realized in today's world; that understanding and mutuality can replace hatred and self-centeredness; and that the enslaving shackles can be broken so that the people may emerge as free spirits.

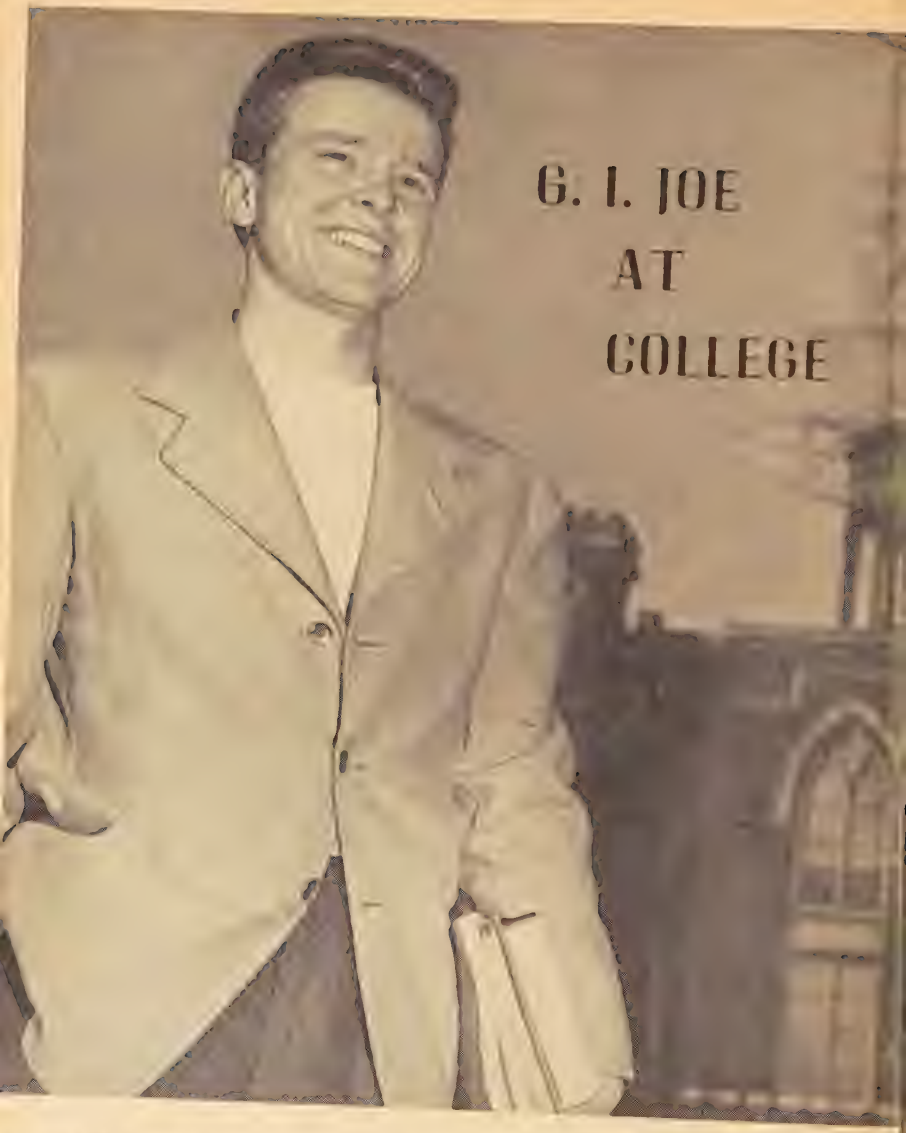
Obviously, these basic considerations require that all functions and

departments of the college, both social and academic, be carefully interrelated. For instance, one method is as follows: (1) an organic function, including physical and artistically productive activity, the report of the senses and the nature and use of materials; (2) a linguistic function, including power of analysis, the experience of intellectual form and the nature and use of language; (3) a social function, including the study of communal and collective groups, technology and the study of culture and society; (4) an integrative function, including studies in life situations and human relations, and the nature of man's strife and aspiration; and (5) an individual function.

Christian leadership is thus forthcoming because graduates are emotionally mature and in possession of disciplined intelligence, thus being able to think critically and rationally, to communicate with others with ease and clarity. Even more important, however, they are equipped with those facts, skills and convictions that enable them to understand their relationships with the society of which they are a part and with God.

Dr. Dana is President of Olivet College, Olivet, Michigan.

Illustrations by courtesy of Illinois College, Berlin College, Knox College, Doane College, Drury College and Pacific University.



G. I. JOE BRINGS TO OUR AMERICAN COLLEGES A SHARPENED
ENSE OF REALITY AND A WORLD-INCLUSIVE POINT OF VIEW

MARIETTA COLLEGE'S VETERANS' PLAN IS DESCRIBED BY PUBLIC RELATIONS DIRECTOR, DOROTHY E. BLAIR

THE problems of educating the thousands of men who are coming into our colleges from war service are almost as numerous and as individual as are the men themselves.

Although the small college cannot absorb as many veterans as can the huge university, it is in the small church-related college that the veteran is finding the personalized attention, the willingness to minimize red tape and the opportunity to distinguish himself once again from men *en masse*.

Marietta College in Ohio is a notable example of the way in which the church-related institution can adapt itself to the great needs of the day. Its enrollment has increased 239 per cent over what it was during the second semester of last year; today it is 100 per cent above where it stood on the closing day of the first semester of this year. These facts indicate that here is one small college that has something worth while to offer the war veteran and is willing to discard any academic peace and quiet that it may have enjoyed in the previous 110 years of its history.

Immediately after V-J Day the Marietta College administration and faculty turned their chief energies into consideration of ways and means by which to serve the men and women who would soon be returning from war service. First the opening of the fall term was postponed a week in order to give veterans and war workers time to register. Then thought was given to encouraging veterans to take full advantage of the G. I. Bill of Rights. Next came help for the veteran who considers himself "too old for high school" to overcome the almost fatal combination of incomplete high school credits and aging war experience. Finally, how might Marietta College help veterans and their wives to establish a firm basis for their postwar lives together with a common ground of interest and ambitions? Step by step the following four-point program was evolved:

(1) Servicemen and women are admitted at any time during the year. The regular curriculum is adapted to the veteran's individual requirements.

(2) The accelerated year has been continued in order to give veterans an opportunity to complete their education in a minimum of time.

(3) The ex-serviceman who does not have his high school diploma may be considered for admission if he is serious in his approach to his work.

(4) Wives of student-veterans are offered free instruction in regular college courses up to six credits a semester.

Although a few colleges and universities are offering the special consideration involved in item one of this program, it is still a rare service to the veteran. It involves long hours of additional teaching and conference work, but it has reaped unusual benefits in getting veterans into college while their interest is high.

Those colleges that accept veterans without the formality of a high school diploma are few. The veterans' bureau in the city of Marietta found that dozens of young men were rejecting the advantages of the G. I. Bill because they did not want to sit in class with "high school kids." A delegation composed of the head of the Marietta veterans' bureau, a *Columbus Citizen* columnist, and a thirty-year-old veteran who is a

college senior brought the problem to the attention of Marietta's president. Within twelve hours a solution was drafted and procedure drawn up and approved by the Faculty Council. Now members of the faculty have known and survived every headache involved, students have knuckled down to schedules on various levels, and special teachers have been obtained for tutoring those who need brushing up in subfreshman study.

So far as can be determined, no other college in the country offers free instruction to wives of student-veterans. The idea is sociologically sound. It overcomes the opposition of the wife who dreads to see her husband ascend the educational ladder, leaving her behind. It indicates the college's concern for the member of the family who cannot afford to pay tuition. It gives the wife a definite place in the college community. And it gives husband and wife shared cultural interests that are the soundest basis for happy marriage.

With the student group now greater than ever before and with men once again outnumbering the women three to one, it is inevitable that campus life should be radically different. But enrollment statistics are not the real key to the change in atmosphere. The real key is the veteran himself. He is serious and in college for a purpose. As a serviceman he took orders from his superior officer, but as a young man of America he does not necessarily accept things as they are because they were that way before. He is asking plenty of questions now. One of the first is: "What will I get from this college and its faculty?" He wants a direct answer, and he usually gets it.

The veteran also has much to contribute. Professors soon discovered that the former servicemen are superior students. They also observed that the veterans adjust themselves more quickly to new conditions than do the civilian students. One professor of English said, "They are the most exciting students to teach. Besides their maturity they bring experience and hard common sense to class with them. And their writing constantly amazes me; a veteran's theme has a beginning, a middle and an end—something I've been trying to teach freshmen for years."

In the main, too, the college student who has experienced war service is impatient with some of the fiddle-deedee that has become associated with campus living. They don't take very much now to the old-fashioned "hell week" of the college fraternity. The change in his thinking has affected the whole student body.

Probably because of the influence of servicemen on the student body, Marietta students are keenly aware of the vast change in social concept since prewar campus days. A new fraternity has been founded, the first Greek-letter social society on an American campus that admits students of any race, nationality, religion or sex. It eliminates pledge hazing and secrecy and provides for at least five open meetings during the college year. These will take the form of debates, forums and round table discussions on such subjects as the United Nations Organization.

For 110 years steeped in the tradition of a college founded under Christian auspices, as well as in the liberal arts tradition, Marietta College is also gearing its curriculum to post-war needs. Without abandoning its personal emphasis, it is implementing the traditional courses and adding others with special significance for the present. The curriculum in economics and business administration has been revised to train students "in sound economic thought and in administrative methods." Part time and vacation employment

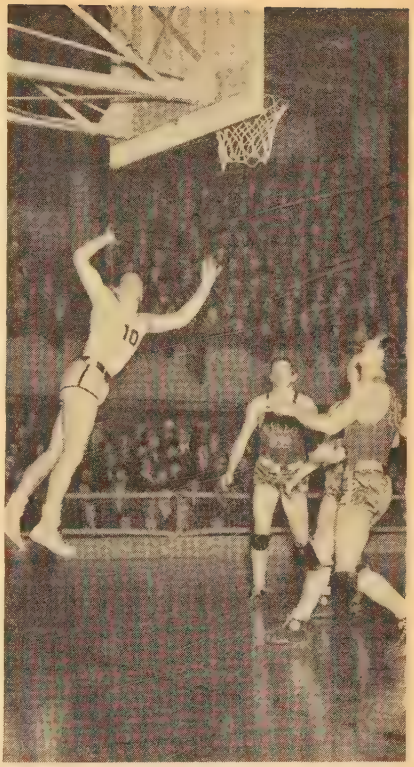
are being encouraged so that students may acquire work experience.

The offerings in foreign languages are being built up, and the classics are being strengthened. Two artists-in-residence have been brought into the college community.

The end of the war brought change and a new social awareness not only to the campus, but to the citizens of the town of Marietta. When President William A. Shimer called upon townspeople for coöperation in housing student-veterans and their families, a Citizens Housing Committee was formed and functioned so successfully that more than 200 new students have been comfortably placed in town.

We can see now that a new vitality and richer values are being brought into an institution which has borne a barbed and often just criticism from a prewar public. If our church-related colleges can continue to be keenly sensitive to the needs of society and firmly determined to do what they can to meet those needs, we may expect to see a new day in higher education and to develop a finer generation of Christian leaders for a peaceful world.

Miss Blair is Director of Public Relations of Marietta College, Marietta, Ohio.
Illustration on page 20 from Knox College.



Above, Marietta's veterans play on college teams. Below, left, a veteran and his wife study together; right, veterans in class

The Days I'll Never Forget

BETTY HERNDON MEYER

I FINISHED my freshman year at a large state university a little wistfully, and somehow a little disappointed.

College life just wasn't up to my expectations, and I wasn't sure just why. I wasn't sure about a lot of things, and I was bursting with questions both academic and personal—what college freshman isn't? And somehow I couldn't find any answers in a hurrying, crowded institution where I answered roll call by number.

I had attended a summer Christian Youth Conference at Hollister, Missouri, for three years, and I was

impressed by some of the students there who spoke of a church-related college named Drury. I was impressed, too, with one of my conference teachers, who I soon learned was Dean of the Bible Department at Drury. I soon decided to risk changing schools, in hopes of finding in this smaller, liberal arts college the high realization of my college dreams.

I want to say that I was not disappointed. My succeeding three years at Drury were indeed days I shall never forget!

I found that classes were small and that fellow students and professors were no longer unknown quantities. Classroom sessions became laboratories of creativity as I realized that students and professors were seeking answers together. I know now that the learning process did not stop at classroom doors. Some of my fondest memories are of afternoon teas and Sunday night snacks in professors' homes. I remember the cherished evenings when the president of the college invited students into his home to hear his beautiful reading of Shakespeare. The office of a profes-

Extra-curricular activities and serious study go hand in hand in our Christian colleges

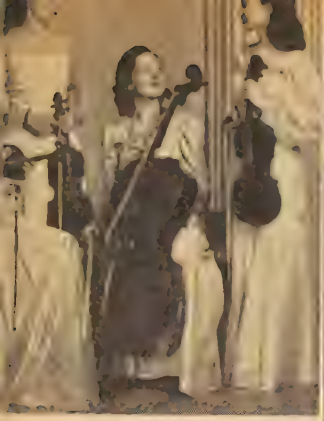
sor was not a room to be feared, but a room to be shared.

I learned a new sense of fellowship and fun with other students that was hardly possible on a large university campus. Dormitory life actually assumed the qualities of a family relationship. Rules and regulations were the result of democratic student government; a sense of sharing and coöperation were naturally fostered. Every evening after dinner in the Commons (where boys and girls ate together) we danced and sang around the piano in the large recreation hall. The social calendar was full of formal and informal dances, basketball games, plays and concerts.

I certainly cannot forget the extra-curricular activities that were such a major part of my college life. There was not a student whose interest in some specialized activity was not so stimulated and encouraged in class but that he wanted to pursue it further outside of class. Every interest from astronomy to the theatre was recognized and given attention. I am confident that many worthwhile hobbies and leisure activities

Mrs. Meyer is a 1940 graduate of Drury College. She is now located with her husband at Pilgrim Church, Richmond Hill, New York.

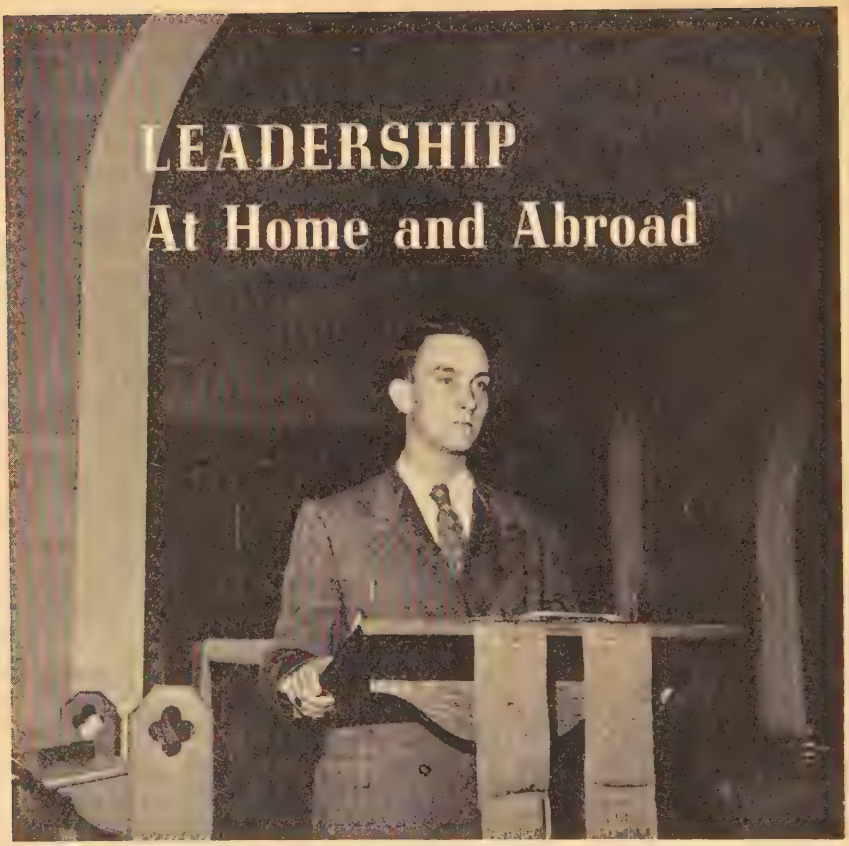
Illustrations from Carleton College, Marietta College, Knox College, Elon College, Yankton College, Oberlin College and Defiance College.



were fostered by extra-curricular activities at college.

Not least among my memories are those of hours spent in vine-covered Stone chapel which somehow symbolizes Drury to all who love her. Chapel attendance was said to be compulsory, but I think there were few who were not genuinely appreciative.

College days are days we shall never forget! And I think that days spent in a church-related college are most memorable of all. Many students are finding the satisfaction and inner happiness which they seek, along with vigor and fresh courage to attack the problems of the modern world. I must recognize the fact that this is not a happenstance. Our church-related colleges are carefully, specifically planned to produce individuals of integrity of character.



J. Clark Graham

The church, like democracy, has arrived at its hour of great danger—and opportunity.

The opportunity of the church is unique because all other hopes for civilization have failed—political devices, economic strategems, natural "progress," religions of humanity, secular education, the scientific method and technology. Modern man is disillusioned, disconcerted and desperate for an answer. Christianity knows that it has that answer. Can it make its voice prevail?

We must remember, however, that the "voice of Christianity" is an abstraction. We have only the voices of Christian leaders. Progress in religion is subject to the same laws as progress elsewhere. In all areas the world moves forward only as individual men, catching a fresh vision, initiate and implement the movement. Progress is not a characteristic of men; it is an attribute of some men. The rest can follow, usually at a considerable distance and after a considerable lapse of time.

We are told that the perpetuity of civilization depends upon the exist-

ence in society of an intelligent minority leadership. When it fails, the end is imminent. In this shadowed hour the church must provide most of that minority leadership.

This challenge throws a heavy burden of responsibility upon the colleges to which our churches look for key men and women. Unfortunately, our institutions of higher learning have supplied neither the quantity nor, frequently, the quality of young people we need.

The fault lies partly in the increasing secularization of higher, and indeed, of all education; partly in the greater lure of secular callings; partly in the growing dichotomy between church and college. Too many of our churches have ceased to take any active interest in Christian education. Too many pastors are ignorant of the opportunities and work of church-related colleges. Too many parishioners fail to distinguish between education motivated by Christian purposes and that devoted entirely to mundane pursuits, and send their children almost anywhere.

Obviously, the first recruiting ground for Christian leaders is the home parish. Here they should be discovered and nurtured; from here they should be sent out to institutions which will complete their general education in a Christian atmosphere.

For their part, our church-related colleges are clarifying and re-defining their aims. Holding the education of Christian leaders to be their primary function, they are administering their programs with a difference. The limits of this article will permit only the most superficial sketch of the problem. However, among many things, these seem to be most important.

First, we are equipping our young people with a scholarship comparable to the best available anywhere. Too long, for their day and generation, the children of darkness have been wiser than the children of light! On the one hand our Christian leaders must understand, assimilate and use the findings of science, social science and the humanities that they may have the best tools available for their work. On the other hand, they must make a Christianity of enlightenment prevail against the rising tide of obscurantist sects who would repudiate man's intellectual heritage

THE NEED FOR OVERSEAS WORKERS

The war with its missions of destruction is over. Now we must send Christian missions . . . missions of reconciliation, relief and reconstruction. We must restore that which has been devastated, feed the hungry, clothe the naked, heal the sick, free the oppressed. Where there is despair we must inspire hope . . . where there is fear we must bring peace . . . where there is hate we must give love.

Transportation barriers have begun to yield and our missionaries and enthusiastic recruits are beginning to sail to the various fields. They will be resuming work already begun and starting new projects in war-torn countries, as well as in the less affected areas of Africa, Asia and the Near East. The "green light" is on for the Christian forces of the West. . . .

If we are to fulfill the expectation of our churches as phrased by our Moderator, Ronald Bridges, that "our work is constant building, not just maintenance," we should send out 194 new missionaries during the next three years. Our American Board for Foreign Missions, with the support of our Congregational Christian churches, has responded to the urgent requests from our missions for new personnel by authorizing the Candidate Department to find these 194 candidates for 128 positions that need to be filled. The promotional bodies of our denomination are determined to secure the financial support for these new world builders.

I shall be glad to provide further information about any of these openings for service on our foreign mission fields.

Loy L. Long, *Candidate Secretary*
14 Beacon Street, Boston 8, Mass.

The chapel of Schauffler College, Cleveland, training center for religious workers

and entrench themselves in stubborn ignorance and superstition. Such a secession—and recession—within our ranks would destroy the mission of our faith more swiftly than the ranked opposition of all the forces of Mammon!

Second, we must restore man's faith in himself. Science has dislocated him from his proud position at the physical center of the universe. It was a shock, but man compensated by strengthening his faith in his own moral character. We sometimes call this the Romantic Movement. Now, after two world wars, his faith in his own character and possibilities is badly shaken. He is almost ready to write himself off as a worthless creature on an insignificant planet. This would be fatal. Self-contempt, cynicism and despair do not build a better world, but destroy the one we possess.

Third, we cannot, of course, restore man's faith in himself without restoring his faith in God. Without God, he is only a midge dancing futilely in the brief sun of a dying planet. With God, he is an immortal soul playing his role before a celestial gallery of angels. It does make a difference! We have fixed our eyes upon the dust too long. We have bent our heads over microscopes and made genuflections to facts for so long that our stiffened souls look up with difficulty. Perhaps it is not necessary, as one scientific philosopher has proposed, to call a truce on investigation and research until we have assimilated what we know, but certainly some of us should speedily commence the imperative business of interpretation.

These are the renewed aims of our Christian colleges: every intellectual discipline directed to the highest service of man; hearts as well as minds informed—and reformed; attitudes towards man, the universe and God nurtured and inspired by the ultimate Christian values. So, and not otherwise, shall we control the terrors of the atomic bomb and, what is more fearful, the terrors of our own souls!

Dr. Graham is President of Yankton College in Yankton, South Dakota.
Illustration on page 28 from Doane College.

The College G. I. Bill of Rights

1. *Who is eligible?* Any person who has served for ninety days or more in the active military or naval service on or after September 16, 1940 and prior to the termination of the present war, and who shall have been discharged or released therefrom under conditions other than dishonorable. Education or training shall be equal to the length of time spent in active service plus one year, up to a maximum of four years. This is exclusive of any period the veteran has spent in the Army Specialized Training Program, the Navy V-12 program, or any other courses for which college credit was given.

Provided, That such course shall be initiated not later than four years after either the date of his discharge or the termination of the war, whichever is the later: *provided further*, That no such education or training shall be afforded beyond nine years after the termination of the war.

Disabled veterans, under the Vocational Rehabilitation Program, are entitled to training for a future employment or education at accredited institutions and will receive pensions for their maintenance during training. The pension varies with the disability and the number of dependents.

2. *Where and for how long?* Any such eligible person shall be entitled to education or training at any approved institution at which he chooses to enroll, whether or not located in the State in which he resides, which will accept or retain him as a student or trainee in any field or branch of knowledge which such institution finds him qualified to undertake or pursue.

The initial period of study shall be for one year. Upon satisfactory completion of such course according to the regularly prescribed standards and practices of the institutions, such person shall be entitled to an additional period or periods of education not to exceed the time such person was in the active service on or after September 16, 1940, and before the termination of the war.

3. *How financed?* The Administrator of Veterans' Affairs shall pay to the institution the customary cost of tuition, laboratory, library, health, infirmary, and other similar fees, and may pay for books, supplies, equipment, and other necessary expenses, exclusive of board and lodging, other living and travel expenses. In no event shall such payment exceed $500 for an ordinary school year, except in cases where full tuition rates up to $500 will be paid for short intensive courses of less than 30 weeks. However, the veteran's eligibility for further training will be reduced in proportion to the increased cost.

While enrolled in this course, such person may be paid, by the Administrator, a subsistence allowance of $65 per month, if without a dependent, or $90 per month, if he has dependents. Special financial provisions are made for persons attending a part-time course and those receiving compensation for services rendered at the institution.

Your son or daughter in the service should be acquainted with these provisions for a college education which are a part of the "G. I. Bill of Rights."

Send this page in your next letter, or send this special College Number of THE MISSIONARY HERALD.

The Church and the Campus

Ralph Douglas Hyslop

The campus in 1946 is a cross section of the nation's most troubling problems and stirring opportunities.

Applications for admission to the colleges and universities are rising to flood tide. There will be 750,000 veterans enrolled by September and that is one half of the entire prewar student population. Where can these men—and in many cases, their families—be housed? The University of Wisconsin has created a trailer town at old Camp Randall, Civil War prison camp and then athletic field for many years. Some universities are buying Navy Quonset huts; others are erecting prefabricated dwellings. Northwestern has started work on a $2,000,000 apartment hotel to house students and faculty. Most of the state universities are resorting to a closed door policy to all out-of-state veterans and are hoping to take care of their own. It is no longer a matter of guesswork when we say that the years 1946 to 1950 will see the greatest college and university enrollments in the history of higher education.

This great flood of students, many of them veterans, puts a severe strain not only on housing facilities but on the instructional staffs and the whole structure of social and religious life in the colleges. Think for a moment about the men of the faculty who went to war when their students did. The scientists, the economists, the professors of education—all were needed in the war effort, and many of them have not returned to their classes as quickly as have the student veterans. Many of the younger instructors are not coming back, having decided that there are more fruitful fields of labor than that of college teaching. A whole generation (as counted in the colleges) of their successors is missing, for graduate students were very seldom deferred from military service.

"Veterans' Village," left, is University of Michigan's solution of housing problems. These portable units were secured from Willow Run after bomber plant workers left. Below, a veteran-student's wife and daughter at home in one of these units

And what will be the nature of social life on the campus in 1946 and the years ahead? Certainly the number of married students will make a difference. As one dean said, with a note of hysteria in his voice, "It's amazing how many of them have children, and our dorms just weren't planned for that!"

It has been a long war; marriage and families did not wait for the end of it. Now that the fighting is over, educational institutions have a war of their own with the problems summed up in the desperate question of another college administrator: "If you had the normal number of entering students and 4,000 veterans, many with families, what would you do first—work on housing, find more professors, employ veterans' counselors, reform the fraternities—or reject all further applications?" The answer which this able and overworked man was giving in his daily decisions was affirmative to all but the last proposition. He was doing all these things simultaneously, not with perfect efficiency or results but with a conviction that boys and girls who wanted higher education and whose government had encouraged them to seek it should have a chance to get it.

He asked another question, not of me alone but of you and of all our Congregational Christian churchmen: "Can you see why I am anxious that you people who carry on student religious work shall expand your program? You are needed as never before." How are we to answer him? It might be comforting to say that universities should never be permitted to become so crowded, that war and its after-effects are wrong. But that would not help much, nor would it do justice to the fact that war's aftermath in this case may hold hope for the future.

Yes, the universities are crowded. No, education may not be as excellent in quality as it ought to be. Yes, there will be confusion and grief and some wasting of human resources. But what would *you* do? You would —and will—do just what everyone connected with higher education these days is doing. You would breathe a prayer for guidance, roll up your sleeves and go to work in the most stimulating atmosphere imaginable.

The University of New Hampshire houses veterans' families in vacant Navy housing

This is what our ministers, student workers and student leaders are doing. Fortunately, in some places where the number of returned veterans is especially large, our present staff is being augmented by returned chaplains who will serve on the campus as they served in the armed forces. Our Postwar Emergency Program has already made this possible at Oregon State, at the University of Iowa and in Boston. By autumn there will be this much-needed ministry on other campuses. We are not working alone in this, but in cooperation with other denominations.

Whether or not there is additional

full-time leadership, the student Christian work advances. Our student groups organize their program around study, stewardship and social action. They demand a faith with substance and power. Books like Horton's *Our Christian Faith; The Christian Answer*, written by a group of younger theologians; and the writings of C. S. Lewis are being studied and discussed in groups.

Stewardship, for the student, means a combination of responsibilities which summarize his dual relationships. He is a member of an academic community which is local, national and world-wide. He therefore contributes to the World Student Service Fund which, alone among relief organizations, raises money from students for students.

The social action part of the student program may at times shock the parents of those who are active in it. Local issues arise on a campus and are confronted by the student religious fellowships. Discrimination on the basis of race in fraternities, in employment or by the imposition of a quota system by the university itself is being challenged today on many a campus by those who believe that religious conviction must always issue in decisive action.

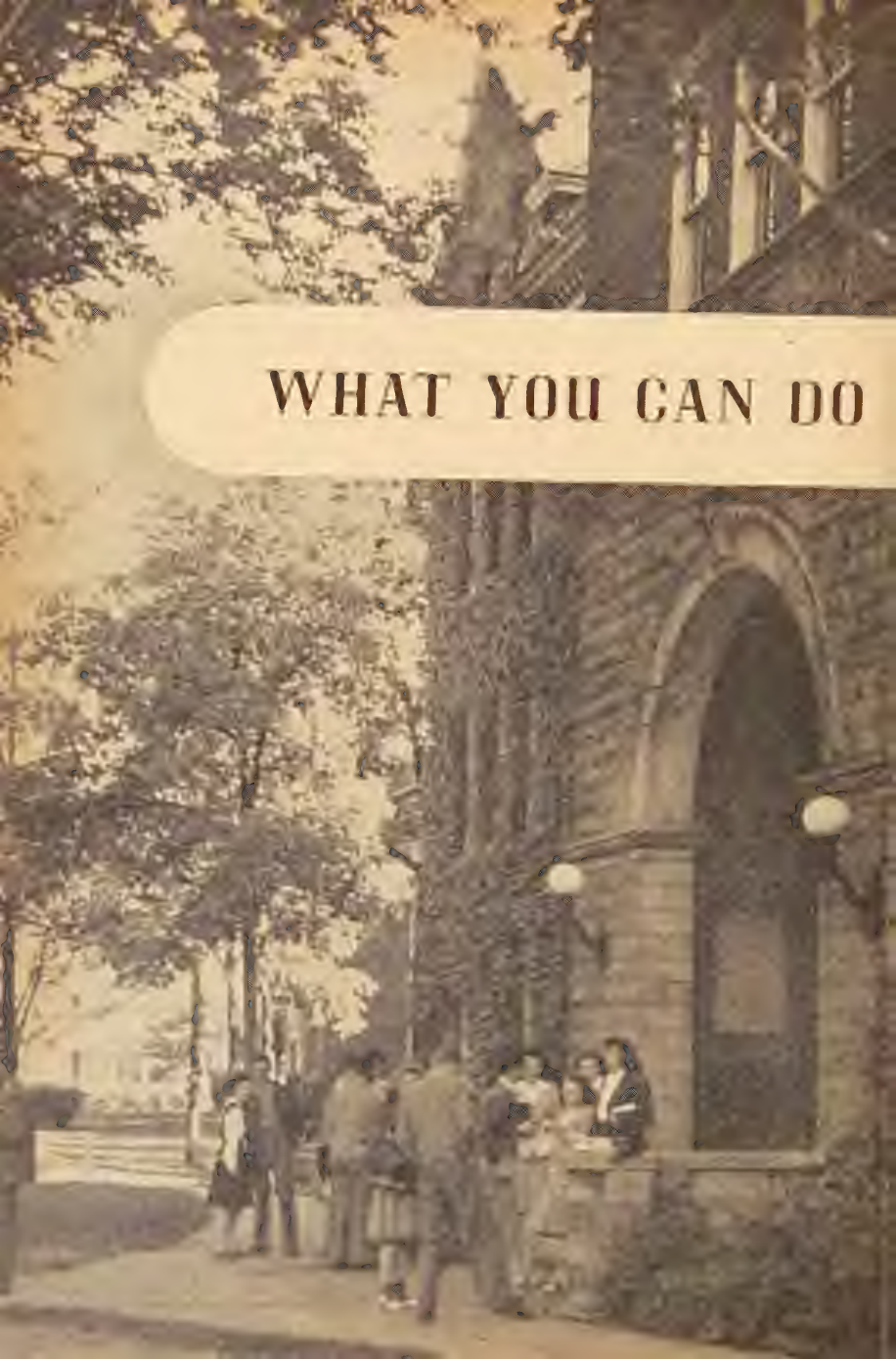
These three areas of interest, so briefly described, can scarcely begin to convey the primary function of the student religious group, which is worship. That this is the reason for the existence of our student groups is not my judgment, but their own. On the campus today as never before there is crowding, confusion, the mingling of different age and experience groups. It is difficult to sense the ruling purpose of the university.

That there shall be much more, that there shall be a knowledge of the meaning of all these experiences: that is why there must be worship in its truest sense. There must be the coming together of those who are so often separate in their thoughts and desires; there must be the submission of all that is partial and incomplete to that which is whole and complete. There must be true worship in our colleges and universities, and that is why we are there.

We must be there in ever-increasing strength—we of the Christian company—that students and teachers and the whole university may know that the truth which is whole and healing is the truth that is revealed when we kneel before its Creator and ours.

Mr. Hyslop is the Minister of Student Life of our Division of Christian Education.

Illustrations by courtesy of "The Intercollegian" and the University of New Hampshire.



WHAT YOU CAN DO

LEON E. SMITH

THE members of our Congregational Christian churches have an obligation to their church-related colleges equal to their obligation to any of our denominational agencies or enterprises. And this responsibility—or opportunity—can be expressed or implemented in five specific ways.

First, by recognizing our church-related colleges as our own institutions, founded for the purpose of providing first-class educational opportunities in higher education under moral and religious influences.

The presidents of our fifteen church-related colleges have stated that they wish to make a more effective alliance between our churches and our colleges. We all recognize that no church program is complete without a program of Christian higher education, and the primary aim of our church-related colleges is to implement the work of our churches.

Second, our churches can serve their colleges by making these church-related colleges known to their members. We have intelligent church members, but some churches do not appear to be aware of our church-related colleges. Our churches and our colleges have long lived too far apart. They know little of each other. They need to learn that they are co-laborers in a great mission and that they are companions on the highroad of service and sacrifice.

Last year our First Church in Washington, D. C., did an outstanding promotional job in the interest of our Congregational Christian colleges. All members were invited to a parish dinner. Every table in the dining room had the pennant of one of our church-related colleges suspended from a center standard.

The guest speaker of the evening was the Reverend Cass Reed, former President of the International College in Izmir, Turkey, who was at that time under appointment with U.N.R.R.A. and was awaiting overseas appointments. Dr. Reed traced the interest in higher education which our churches have taken in the cause of higher education, from the founding of Harvard College to Pacific University in the Northwest. He traced the steps by which this same zeal for learning had established abroad such colleges as Beirut in Syria and many other mission colleges which are important factors in building international good will.

Many of the members of the church were astonished to learn of the great number of colleges which we had

Beloit College was founded by the pioneers who stretched our frontiers to the westward

founded, and requested that an issue of the church paper carry a complete listing. Other churches may plan to do this or to write to the various colleges requesting photographs which could be assembled into displays or posters.

Various groups within our churches, such as the Pilgrim Fellowship, the Women's Fellowship or the laymen, can be of great service by planning special programs centered around our church-related colleges. Young people can compile and send to the colleges a list of prospective students soon to graduate from high school. One president reported that it cost his college $150 to enroll one new student. This was the cost of getting his name, sending him data, consulting with him and finally enrolling him. "If each church in my state," he explained, "averaged one new student in college annually, it would be the same as sending us $7,000."

The women can organize friendship circles between the women of the church and a girls' group at the nearest of our colleges. They can invite the dean of women or a housemother to speak at their meetings. The men can arrange to introduce a college official to the local high school, luncheon club or fellowship group.

Drury College Commencement finds the st

Third, our local churches should each plan to observe College Day, May 5, in the most significant way possible, with a special service which has been well publicized among both parents and young people. Distribute copies of this issue of *The Missionary Herald* to church members.

Fourth, our churches may serve

their colleges by giving their members an opportunity to contribute for the support of the college.

Fifth, the State Conference can do an outstanding job in support of the college within its domain, as the Iowa Conference did for Grinnell College. For three successive Sundays in the month in which College Day occurred, Grinnell's president and professors manned the pulpits of all but six of the 246 Congregational Christian churches in Iowa.

uipped for entrance into vocational life

The college provided the professors with messages in outline, directions as to procedure, transportation, and counted itself fortunate to be of service to the churches. The churches arranged and publicized the service.

And yet, no minister or church member need wait for his Conference, or his church, to start the ball rolling. He can pray for the life and growth of our colleges and their students. He can inform himself about them. He can be a big brother to some student already on the campus. He can be the consultant in his church to those who plan to go to college, providing data secured from nearby colleges.

Thus our church-related colleges can be made near and dear to our churches. Our people will do their share in the support of our colleges when they know their purposes and needs and are given an opportunity to do something about them. College Day, May 5, is our great opportunity to give our people a vision of the well-rounded program of Christian education that insures progress.

Dr. Smith is President of Elon College, North Carolina.

Illustration on page 36 by courtesy of Defiance College.

The students take an active part in leading the worship services at Pacific University

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

At the January Midwinter Meeting in Cleveland, Ohio, wherein were assembled the responsible leaders of all our benevolence agencies, including pastors, laymen, laywomen, State Conference Superintendents, executives, secretaries and missionaries, the following summary of agreement was unanimously adopted.

1. There is here a magnificent spirit of Christian unity and cooperation. The word "magnificent" is used advisedly. It means "great-working."

2. There is here among us a sense of need for clarification of some aspects of the Postwar Emergency Program. The Steering Committee will seek to meet this need.

3. There is here a sense of great urgency in securing the funds for the Postwar Emergency Program. The war is over. The postwar is here. The hungry and the sick are dying now. Hospitals, schools, churches and homes must be made fit to operate now. Relief, rehabilitation and reconstruction are under way. Funds are needed now. This is an emergency program in every sense of the word.

The press, radio, motion pictures, homecoming servicemen and women, reports of visitors abroad and all other channels of communication are telling the story of dire need and unprecedented opportunity in compelling terms. We must now relate these needs to the Postwar Emergency Program, help our people to see the connection between these needs and the gifts we seek, and then give them a chance to respond. That done, the result is assured.

4. There is here a faith that this Postwar Emergency Program can be carried through with a purpose to dedicate ourselves afresh to the task.

The inspiration of success already achieved is upon us.

We pledge ourselves to personal sacrifice of time, influence and substance to this cause.

We call upon our people to join us in sacrificial living and giving in the hope that together we shall overreach the present goals of our Postwar Emergency Program and provide at least a one million dollar surplus for additional relief and rehabilitation ministry where need is imperative and opportunity is strategic.

From now on this page will be used to record the successful achievement of churches in securing the funds wherewith to carry on the objectives of the Postwar Emergency Program. A number of such achievements have already been reported. Note this: First Church of Washinggon, D. C. (membership approximately 1,000), on top of a previous increase in benevolence giving, went out on Sunday morning, January 27, for $12,000 for the Postwar Emergency Program, both C.W.V.R. and S.C.I. At the most recent report, $19,760 had been secured. They fully expect to reach $20,000.

It can be done! It is being done!

A. D. Stauffacher

Colleges Around the World

ALEPPO COLLEGE • SYRIA

ALFORD CARLETON

Our Congregational Christian churches are famous as founders of colleges—not only in America, but in foreign lands into which our missionaries have gone. This article deals with another "church-related" college, one of a chain of colleges founded by our missionaries in the Near East.

WHY do they come? That question keeps recurring to the mind as one watches the stream of boys coming in at the opening of the school year and thinks of the many more who wanted to come for whom there was no place.

There is one in Arab robes, coming from the desert, walking proudly ahead while a servant puffs behind with a big roll of bedding. And this evening the man will return to the Sheikh to report that he delivered the lad safely into the hands of those infidels who keep school in those alarmingly solid buildings on the hill outside Aleppo. ("It's so much more comfortable sleeping under the stars," one newcomer said.)

And there's another boy struggling along with two big suitcases. He just climbed off the bus that brought him from a distant village in the mountains overlooking the Mediterranean Sea. And here's a group—"old-timers" since last year—almost too busy laughing as they meet again

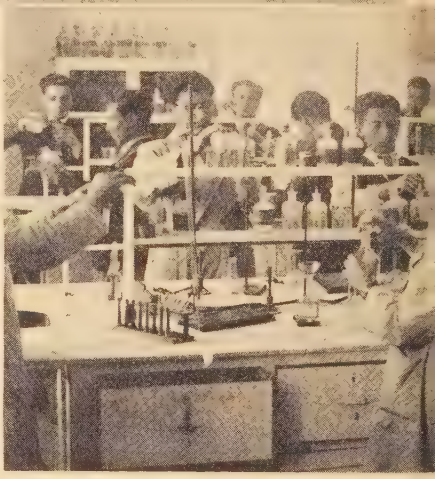
Aleppo College, Syria, is an oasis of liberal education in a land of very limited opportunities

to lend the newcomer a hand with his things.

So they gather at Aleppo College—Muslims, Christians and a few Jews; rich and nearly-poor; Syrian and Armenian and Assyrian, with a sprinkling of Turks and Greeks and Iraquis. The same picture could be painted at any of the American Schools up and down the Near East, save that the proportions as to national and religious groups would vary slightly from one land to another.

And why do they come? And to *us?* One might think of many reasons, from their point of view, why they might not! Other schools may be free, but here tuition fees are high. In spite of help from scholarship funds for bright pupils, many a family will eat less this winter because their boy is in "the College."

The school, furthermore, is run by foreigners. In addition to the natural dislike of strangers, inherent in every people, the Near East has a deep and understandable pride in its own past—a pride built on more than forty centuries at the crossroads of the world, and for most of those centuries the heart of the civilized world. There nationalism, born of historical rivalries, fanned by the



humiliation of being pushed around in recent centuries by the "world powers," is fostered by hopes of self-determination and by dreams of the Four Freedoms. And we come in as foreigners, from the relatively raw and overbearing civilizations of the West, speaking their language with a barbarous accent and, in short, vaguely suggestive of the films they see from Hollywood!

But these foreigners in the school are different from those met in the business world, for they have a strange partiality for a particular

sectarian outlook on life (I speak as the boys or their parents might speak), with notable interest in Bible lessons and chapel services. Meanwhile the great majority of the students come from homes where "Christians" have been despised, or Christian homes where "Protestants" have been hated.

Or think of it from the point of view of some family in, let us say, an obscure Muslim village anywhere in North Syria. They will be spending most of their hard-earned savings of the years to send their son (or it might be, daughter) from the security of a little village into the life of a great and distant city. There he will spend his days and nights for years under the influence of foreigners—of unbelievers—learning things that have had little place in the restricted circle of village life, and ending up with his whole outlook on life changed —perhaps so much changed that he will not want to return to live in his native village at all. Then one senses the responsibility upon those of us teaching in such schools.

Why, then, do they come? The boys and their parents have supplied some of the answers. I am not thinking of the boy who did so poorly that I called him into the office and tried to shame him into working by asking, "What did you come to college for, anyway?"

"My father sent me," he replied.

"But," I persisted, "surely your father had something in mind when he spent all this money to send you to college. What did your father send you to college for?"

"To get me out of the house!"

So I was left with no argument but to remind him that he was in a college, not a hotel, and he had better behave accordingly!

I am thinking, rather, of the letters of application, and the visits of rela-

Top, the main building at Aleppo College; center, the chemistry lab; bottom, a history class

As at any American college, athletics are an important extra-curricular activity

tives, trying to get us to accept "just one more boy"; thinking of the talks with graduates, and of the conversations with parents, long after the boy has left the college. One of the commonest reasons given, though the least important, is that they want him to learn English. Since time immemorial, the Near East has lived by trade, and English is now the world commercial language.

Or there are many who feel that technology and science are the keys to the modern world, with all its marvels. In their case the American College is better equipped with laboratory apparatus, and the boys do the experiments themselves.

Some others are going to be proprietors of big estates. Neither languages nor sciences mean much to them, but they enjoy the emphasis on sports, the scouting program, the disciplined freedom of the Boarding Department, the student activities and the whole atmosphere that is the mark of American education.

Many are sons of government officials or of members of parliament. Their fathers were, in some cases, trained in the American colleges of their time, and they appreciate fully the training in responsibility, the development of initiative and leadership through student activities, and the cultivation of a deep but thoughtful patriotism which their sons find in the college.

For whatever reason they come, those of us abroad who share in any way the conduct of such colleges abroad are most grateful that they do come. We are grateful, of course, for the privilege of building such a great number of young men and women of the younger generation into citizens of the future. We should be even more grateful for all that signifies, in terms of confidence, on the part of the older generation which trusts to us the education of their children.

Mr. Carleton has served in the Near East Mission of our American Board since his appointment in 1929 and has been Principal of the Evangelical College of Aleppo, Syria, since 1931.
Illustration on Page 41 from Black Star.

HOMELAND HIGHLIGHTS

BY IONE CATTON

THE CAMPUS AND RETURNING SERVICEMEN. As thousands of returning veterans are taking advantage of the G. I. Bill to enter or return to college, our church-related colleges want to provide them with the "plus" of Christian guidance, counseling, and a definitely Christian interpretation of life as they pursue their studies. Our Board of Home Missions, keenly aware of this need, is impelled as by a mandate to make grants to our colleges to provide for these men and for all youth on these campuses.

BELOIT COLLEGE (Wisconsin) is appointing its first full-time chaplain as a staff member. He has served in the chaplaincy overseas and knows the questions, disillusionments and hopes with which many of our boys come back to the American campus.

YANKTON COLLEGE (South Dakota) has leaped to the front to meet these increases, certain of our help. Its German School of Theology has been expanded to prepare students for the English-speaking ministry, and a Department of Religion in the college proper has been established. When we stop to think of the vastness of our country, we throw up our hands with the problem of meeting the religious needs of college youth—military and

Piedmont College students become leaders in Georgia's rural communities

civilian—from coast to coast. But we shall know this: in the north midwest area, Yankton will be doing its full share.

Carleton, Beloit, Knox and Grinnell Colleges have set out to enrich their student life by a series of visitations, bringing onto their campuses several times a year outstanding Christian ministers and laymen for brief or longer stays. These men will be available to students and faculties for counsel on personal or college problems, will speak in the chapels and will be consultants in some classes. The best our country offers will therefore be at the disposal of students, whether they are provincial in background or just returned from the world scene. This will cost something, but it is indispensable.

Drury College (Missouri). We help to provide a Prayer Room in the new School of Religion to be erected.

Illinois College, where a new chapel is desperately needed, wants meanwhile, with our help, to make the only available space for this purpose a place conducive to worship, where students may learn to worship *together* by helpful experience. Hymnals will be purchased, and other worship equipment, as a beginning. This is a simple but compelling request.

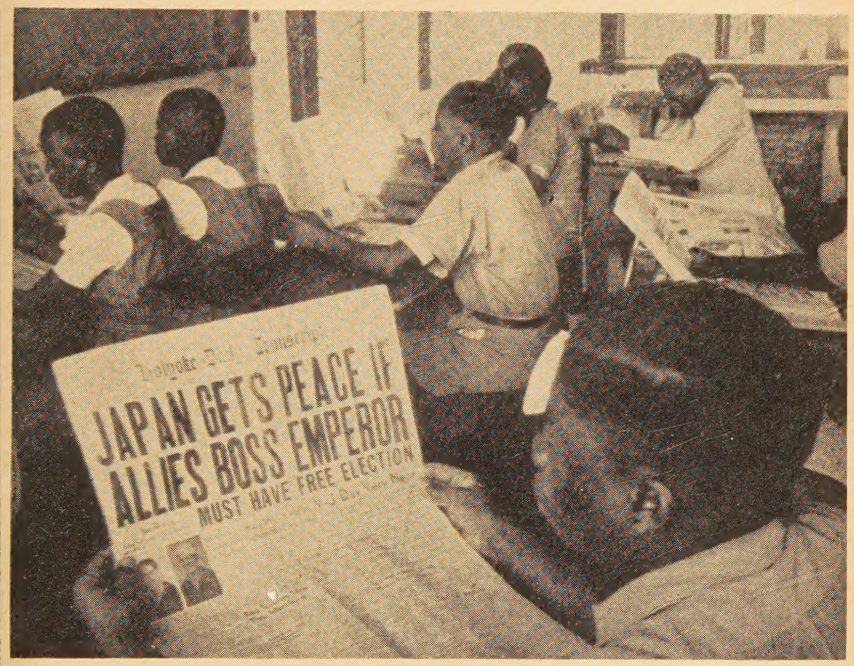
Olivet College (Michigan) students are being sent into local church and social agencies to observe and help, so that as town and college learn together the experience of living, both may have Christian guidance and a Christian interpretation of living itself. Skilled religious leadership is necessary here, which we must help to supply.

Defiance College (Ohio) is confident of our help as it seeks, through the new head of the Department of Religion, to prepare students for religious vocations. This college is determined to supply some of our country's crying need for Christian leadership and to send out graduates who will take places of Christian leadership in their communities. What a goal! It must be maintained and we must help.

Elon and Piedmont Colleges (North Carolina and Georgia), are located in rural areas where there is the most desperate need for trained ministers. Men returning from military and defense industry activities, matured mentally and socially by the harrowing experiences of the past four years, must have—if the church is to interest them at all—mature church leadership. Both these colleges of ours, certain that we will help them, are setting up workshops or short-term schools for pastors and local church leaders in their areas, under skilled leadership. It is impossible to measure the need for this help in rural North Carolina and Georgia.

The presidents of **Pacific University** (Oregon) and **Doane College** (Nebraska) are helping our churches in those states to think seriously about such questions as: How many students has our church this year in our own Congregational Christian college? How many for next year? What does our church know about the religious life on that campus? What does that campus offer to our men returning from the service? What are we doing to make our own college a power in our state? As a denominational Fellowship we can make no better investment than to enable such presidents to bind the colleges and the churches together in a program of Christian action.

ABOUT PEOPLE ABROAD



DOROTHY P. CUSHING

YES, IT IS A SMALL WORLD! Here we have Ndau students in our Mt. Silinda Institute, Southern Rhodesia, Africa, reading about Japan and V-J Day in the Holyoke *Transcript*, published in Holyoke, Massachusetts. "Is America going to govern the Japanese?" asked one lad. John S. Marsh, superintendent of churches, receives the Holyoke *Transcript* through the kindness of Mrs. William Dwight, editor and publisher, and gives it to the teacher training class for general information.

These pupils come up to about the eighth grade and then take Government exams, which, if passed, allow them to take two more years (soon to be three) of teacher training. The course includes professional subjects as well as academic and much practice teaching. Then the students go out as teachers in the missionary primary schools for about fourteen dollars a month.

GREEK STUDENTS. After six years of war and occupation, Anatolia College in Thessaloniki, Greece, is back on its campus with over 400

students. True, the military atmosphere has not entirely disappeared. Indian infantry train in German-built barracks and British-built Nissen huts, while the chatter of machine guns and the roar of artillery practice echoes in the valley. President Ernest W. Riggs describes the economic and political situation as nothing less than "fantastic." Wages are at unheard-of levels, but few workmen are available. A whole month's pay buys a shirt or half soles a pair of shoes. Bread is two dollars a loaf and sugar five dollars a pound. "Our students are gradually finding themselves," he reports. "It is hard to overestimate what it means to these young people after five years of terror and lawlessness, of war and repression, to have again their own student organizations, to run a canteen, play another school in volley ball, put on stunts in the dormitory, have a class party or a rhetorical contest, lead chapel or furnish music for Parents' Day—to have life really seem like living again."

What Opportunities for Teachers! "I return to China because I see all of our American life as part of a world picture. There will be many problems in the educational field. High school students there who have never known a world without war, will be suffering from malnutrition, broken homes and fears. In place of speaking to American youth about China I shall try to interpret America to Chinese youth," says Laura B. Cross, China-bound for work at Bridgman Academy in Peiping, where she already has spent twenty years as a teacher. She will be one of the first Americans to get back to Christian educational work in North China since V-J Day, and expects to help in survey work with the National Christian Educational Association as they plan their interdenominational schools and programs throughout the country in the light of the changes due to the war. Miss Cross has been serving since 1942 as Executive Director of the Highlands Park, Illinois, Y.W.C.A.

The Light of Learning. At five o'clock in the afternoon on December 1, Raymond A. Dudley opened a little night school in Managiri village, not far from Madura, India, for work among Haijans, or outcastes. Members of the Student Rural Service League at American College founded it and carry it on. Some funds for the little building were raised by giving a Tamil drama. It is hoped that this building will be the nucleus for other pieces of work to help the villagers. Students at American College are encouraged to see rural service as a labor of love.

In Death As In Life. Katherine Fanning loved people. "Someone said that there had never been such a demonstration of Christian unity by so widely varied a number of groups," writes Lawrence A. Wilson of Pasadena, California, describing the memorial service for Miss Fanning, who was twenty-six years a missionary in Japan and died on January 17, 1946. At her request it was not a funeral service. Said another pastor: "The people gathered there had the power to revolutionize this whole community. It was exactly what Miss Fanning wanted—a demonstration of Christian interracial solidarity." Approximately one third of the congregation was Negro, one third Nisei, one third Caucasian. There was an outpouring from the Mexican, Japanese and Negro communities. Over 900 persons jammed the African Methodist church where the service was held. Miss Fanning had asked for no floral tributes; if desired, the money should be given for a relief fund for Japan. In a twinkling $300 came in.

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